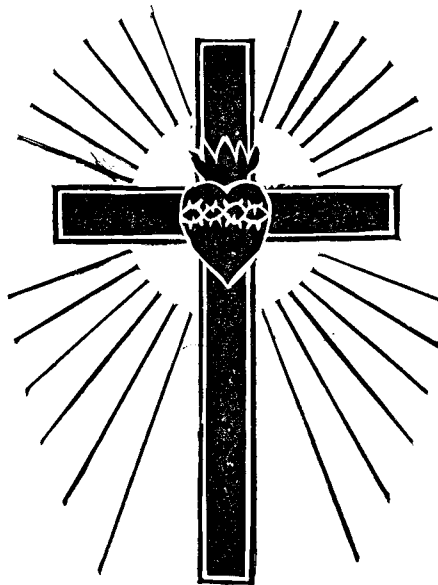


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THOU SHALT CONQUER



The Venerable Servant of God, Marie-Marguerite d'Youville, foundress of the Sisters of Charity of the General Hospital of Montreal (Grey Nuns).

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IN THIS SIGN THOU SHALT CONQUER

*An appreciation of the Work of
Mother d'Youville and Her Daughters
the Grey Nuns*

By

Rev. Cosmas W. Krumpelmann, O.S.B.

St. Peter's Abbey,
Muenster, Sask.

With a Preface by

Rt. Rev. Msgr. W. L. Jubinville, P. D.

Vicar-General of
the Archdiocese of St. Boniface,
St. Boniface, Manitoba.

NIHIL OBSTAT—

Pl. R. P. Petrus Windschlegl, O.S.B.
Prior of St Peter's Abbey, Muenster, Sask.

IMPRIMATUR—

Pl. R. P. Petrus Windschlegl, O.S.B.
Vicar General.

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INTRODUCTORY



THE GREY NUN is a warm friend of suffering humanity. But she is more than this. She is a devoted daughter of a wonderful Mother. She is a fearless soldier of the Cross. She is a loyal citizen and an ardent patriot. She is an asset to the community in which she dwells. She deserves our strongest support. We know that there is one great desire that burns like a flame within her heart. We call upon all those to whom this message may come to join her in prayer that the Most Sacred Heart of Jesus whose image is superimposed on the Cross

which she is privileged to wear and which appears on the escutcheon of her institute may soon bring about the realization of her desire—the beatification of her revered Mother and Foundress, the Venerable Servant of God, Marie-Marguerite d'Youville. It is to this same Burning Furnace of Charity, in Mother d'Youville's honor, that these few pages are reverently dedicated.

The Author.

THE
LIBRARY
OF THE
CITY OF BOSTON
1901

P R E F A C E

Many readers of this little booklet will probably recognize the vigorous yet clear style of a writer of several articles appearing in that outstanding Catholic newspaper, "The Prairie Messenger." But they will doubtless be especially captivated by the sincerity and conviction with which the author expresses himself in these pages. It is evident that he is a staunch admirer of the intrepid foundress of the Grey Nuns. And such is truly the case. He has put his heart into this work. To quote his own words, "The end I had in view, was the glory of God through making better known and better loved, the Venerable Mother d'Youville and her legion of mercy." That he has succeeded no one will contest. With true Benedictine zeal and religious spirit, the writer vividly depicts this "Heroine of the Cross," courageous, undaunted, animated with an ardent love of the poor, living her device, "In This Sign Thou Shalt Conquer," and stimulating each of her spiritual daughters by her example to do likewise.

To condense into such a limited space the whole career of such an active life as that of Mother d'Youville required in itself considerable talent besides many hours of thought and study. I am convinced, however, that his efforts will not be in vain. Blessed by God, they will prove to be an inspiration to many of our young girls. Fascinated by this noble ideal, they will throng to don the humble garb of the Grey Nun to serve their Master in the person of suffering humanity, happy in the thought that they are following in the footsteps of one who, let us hope, will soon be honoured on the altars as the first Canadian Foundress, Saint Margaret of Canada.

W. L. Jubinville, P.D., V.G.

IN THIS SIGN THOU SHALT CONQUER

A Light to the World

It was the evening of December 2, 1771—time, between eight and nine o'clock. A highly esteemed physician, Jean Delisle, was walking the streets of Ville Marie, now Montreal. Suddenly he noticed above the General Hospital a brilliant light in the form of a cross. The amazing spectacle attracted the attention of several others. Most significant was this because within the Hospital itself a little community of Sisters of Charity were mourning the loss of their illustrious foundress. Mother Marie-Marguerite d'Youville, nee Dufost de la Jemmerais had just passed away. This was a poor, frail woman, seventy years of age when she died, whose whole life was a constant martyrdom characterized by intense sufferings, galling disappointments, bitter adversities. This was the woman who might well be regarded as a stone whom the builders had once rejected, yet a stone upon which there was to be erected a vast and enduring structure, one of the great marvels of modern times. This was the woman whom succeeding generations were to revere as one of the greatest friends of suffering humanity of the age, one of the most illustrious personages of the history of the North American continent. This was the mother and foundress of a noble family of virgins—the Grey Nuns—destined to cover themselves with glory as heroines of charity. This was the woman whose cause for beatification has been introduced. This was the woman upon whom Pope Leo XIII, April 28, 1890 conferred the title of Venerable comparing her to the "Valiant Woman" of the Scriptures. Within the hearts of thousands of devoted clients there burns a hope that she may soon be proclaimed by the Church as Blessed Marie Marguerite.

The Cross, Source of Strength

Fourteen centuries before, a great soldier and emperor, Constantine, through the Sign of the Cross appearing in the heavens overcame an overwhelming force of the enemy. It was likewise through the Cross that Mother d'Youville, her companions and her daughters were enabled to win a glorious victory over trials and difficulties that might have tested the courage of even the strongest hearts. It was in the shadow of the tree of the Cross that the tree of the family of the Grey Nuns was planted. It

was the life that flowed from the tree of the Cross that gave to Mother d'Youville's tree its luxuriant growth and beauty.

It is not without reason that Mother d'Youville's valiant daughters have adopted as their watchword: "In hoc signo vinces—In this sign Thou shalt conquer!" Not without reason does the Grey Nun, in accordance with the wishes of her Venerable Mother, wear upon her breast a cross and salutes the cross several times daily with the words: "O Crux, Ave, Spes Unica!—O Cross, Hail, solitary Hope!" It takes courage to be a Grey Nun. It takes still more courage to remain true to the obligations of a Grey Nun. The noble family to which she belongs was conceived in adversity, born in trials and cradled in suffering. In addition to taking the usual religious vows of poverty, chastity and obedience, she pledges herself to devote her life to the cause of suffering humanity. Her rule is severe, her duties exacting. Her life is one of constant self-sacrifice. She is called upon wholly and unreservedly to immolate herself upon the altar of love. All this calls for complete detachment from all things of earth and an entire surrender of self to the will of God. That she might not weaken in her heroic resolves, again and again she remembers Him who died upon a Cross in order that men might have life and have it more abundantly. It is this constant remembrance of Christ Crucified that gives her strength, inflames her zeal, renews her resolutions, deepens her love, purifies her intentions. She realizes that the Cross is Christ's gift to His friends. Thus she goes about her daily routine of prayer and labor seeking to serve Christ and those most dear to His loving Heart, those who suffer. Wherever there is a Grey Nuns' establishment, above it we find the Cross and within Christ Crucified reigns as King, His Immaculate Mother as Queen, whilst St. Joseph is regarded as procurator.

The Cross is Charity

Mother d'Youville's daughters today number over five thousand laboring in over three hundred establishments. Among these are orphanages, hospitals, training schools for nurses, homes for incurables, homes for the aged, homes for working girls, Indian and Esquimaux missions, institutes for the blind, institutes for epileptics, foundling asylums, grammar schools, high schools, normal schools, academies. Grey Nuns' foundations may be found as far south as Atlanta and Savannah in Georgia and as far north as Aklavik in the Arctic Circle—over four thousand miles from the original Motherhouse of Montreal—in the heart of the Esquimaux country. Likewise, Grey Nuns may be found in the mission fields of the Far East.

The Grey Nuns are today grouped into seven independent communities but they all constitute one vast family, all regard Mother d'Youville as their Venerable Foundress, all are engaged in the performance of those corporal and spiritual works of mercy so dear to the heart of Christ and so eloquently preached by word and example by the revered Foundress.

In many a city of Canada and the United States there have been

beautiful, stately structures erected and maintained by the Grey Nuns. Standing as they do in serene majesty they awaken the admiration of those that see them. But they are more than mere buildings. They are dedicated to one cause, the cause of charity. They are monuments—to heroic self-sacrifice and unselfish service. They are not the end but a means to an end. The Grey Nun is more than a builder of beautiful institutions. She is first, last and always a sister, a mother, an apostle, a guide, a comforter, a consoler to all those in need. She is a devoted bride of Christ. She may be found in any of the many great Grey Nuns' Hospitals comforting the sick or consoling the dying. Likewise she may be found in the blizzard swept regions of the Far North sharing the privations and hardships of the martyrs of the cold, with missionary Fathers and Brothers. She may be found laboring in kitchens, bakeries, laundries or sewing rooms. She may be found tilling the soil, cultivating gardens and even clearing away patches of forest. Likewise she may be found bringing the message of Truth to uncouth savages who know little of civilization and less of Christianity. Burning in her heart is a supernaturalized patriotism that makes of her a devoted friend of the country in which she labors.

May we just glance at one corner of the glorious record of the Grey Nuns. The members of only one community of the vast organization, that of the General Hospital of Montreal, in ten years (1927-1937) provided hospital care for 11,065 aged, 197,388 sick, 10,844 orphans, 2,233 blind, 6,730 infants, 9,172 Indians. During that same period they obtained 1,523 adult baptisms, 3,501 conversions or abjurations. Likewise during those ten years they assisted 34,559 families, visited 197,390 poor at home, served 2,361,485 meals to the poor. Facts like these could be multiplied to exemplify the wonderful spirit of charity that permeates the entire Grey Nuns organization through and through. Little wonder then it is that the humble attire of the Grey Nun with the cross on her breast has come to be regarded as symbolical of the loftiest kind of sympathy, a sympathy that can proceed only from a heart beating in union with the heart of Christ.

From a Tiny Seed

We have now taken a casual glimpse at what might well be compared to a mighty tree spreading its branches heavily laden with precious fruit over an immense territory. May we now go back two hundred years and see how that tree was planted. It was the vigil of All Saints, October 31, 1738. Four ladies, resolved to dedicate their lives to the performance of the works of mercy, had gathered in a house that they had rented in Ville Marie. They were Madame d'Youville who eight years previously had lost her husband through death, mesdemoiselles Louise Thaumur-Lassource, Catherine Demers and Catherine Cusson. They possessed little of the world's goods but an unbounded confidence in the Providence of God and an ardent devotion to Christ Cruci-

fied. Present at the gathering was the saintly and devoted spiritual director of the little band of heroines, the Sulpician Father Louis Normant. Prostrate before a statuette of the Blessed Virgin, the four handmaids of Christ entreated Heaven's Immaculate Queen to bless their little organization and to accept their promise to dedicate their lives to the service of God's poor. Thus was Father Duchaussois, O.M.I., able to write in his book, *Les Soeurs Grises dans l'Extreme Nord*:

"A prayer, a little rule, a few words of encouragement from Father Normant, such was the cornerstone on which was erected the edifice, so humble that evening, so wide-spread today, of the Sisters of Charity."

The Venerable Mother

The Cross of Christ, Father Normant told the little gathering of brave children of the Cross, was the one unfailing support of all the works undertaken for the love of Christ. Only in the sign of the Cross could they hope to conquer. Prepared they must be for opposition and persecution which could be overcome only through patterning their lives after Christ and Him crucified.

Timely and appropriate was the admonition. Fortunate it was that the leader of the gallant little band had been prepared in the crucible of bitter trials for the work that was to be hers. Born in 1701, at Ville Marie, she was but seven years of age when her father died leaving to the mother and six children, of which Marie Marguerite was the youngest, only the example of those virtues which flourish in the gardens of poverty and Christian fortitude. Already in her earliest years, the future foundress of the Grey Nuns' organization had manifested a spirit of self-sacrifice, a love for God and his poor, a sweet disposition, a tender, kind and sympathizing heart. Early too, had she learned lovingly and patiently to follow the way once trod by the Man of Sorrows.

Married to Francois Madeleine d'Youville in 1722, her wedded life of six years, due to unfortunate circumstances beyond her control, proved to be an unceasing martyrdom. Under the guidance of a wise, prudent and sympathetic spiritual director, the Sulpician, Father du Lescoat (d. 1733) her soul soared like an eagle to the heavens above. The lessons of the Cross she had learned so well deepened her humility, strengthened her patience, inflamed her charity. Completely detached from the things of time and entirely surrendered to the will of the Eternal Father, she was enabled to be carried across the storm-tossed oceans of life by the gentle winds of Divine grace.

Through her industry, through her self-sacrifice, she managed to discharge the duties of a widow and mother, paying the family debts and providing for her two sons who subsequently became priests. In addition, she found time and means to go to the relief of the friendless and forsaken members of Christ—the poor, the prisoners, the sick, all those in need of affectionate consideration.

Storms of Adversity

If Mother d'Youville's life before 1738 had been a martyrdom, the remaining years were to be still more so. The purpose of the little group organized by her was the noblest it was possible to conceive, namely to devote their lives to the performance of corporal and spiritual works of mercy, the relief of human suffering in all its forms. Yet no sooner had the heroines of charity began their noble work than the storms of adversity, hostility and antagonism began to rage and to beat with cyclonic force against the house they had built. Fortunate it was that this house had been erected on the strongest possible foundation—the spirit of the Cross. Some there were in Ville Marie who could not understand—or who would not understand—that these ladies whom they mocked and despised were messengers of peace, of mercy, of love. Stones were thrown at the kindly workers. A whispering campaign was let loose against them. Unkind things, unjust things were said about them. Among other things it was whispered through the community that they peddled strong drink among the Indians and that they themselves became intoxicated. Thus they came to be styled "*Les Soeurs Grises*," *grises* being the feminine plural in French not only of grey but also of intoxicated. Mother d'Youville, however, had knelt too long and too often at the foot of the Cross not to have learned how to act in situations such as these. She remembered that the Divine Redeemer had consummated on a Cross the supreme sacrifice of love—amid the jeers and mockeries of a deceived mob. Thus it happened that when the time came for choosing a religious habit, she selected the grey color. Thus were the daughters of Mother d'Youville to be known as *Les Soeurs Grises*—Grey Nuns. Thus the name once used as an insult came to be regarded as an honor and an inspiration not only to Mother d'Youville's thousands of daughters but to tens of thousands of others who learned to revere and love the Sisters of Charity. The Foundress' act of humility was but one of a long series destined to raise her and her immense family to the heights of glory.

The Cross—and Victory

The way that leads to Calvary—and to victory—was faithfully followed. In 1741, death claimed one of Mother d'Youville's little family, the gentle Mlle. Catherine Cusson. Then one winter's night, in 1745, a fire destroyed their modest little dwelling forcing them out into the bitter cold. To climax their difficulties came a long and painful ailment contracted by Mother d'Youville whilst plodding through heavy snow drifts on the way to Mass or visiting the sick. The ailment lasted seven long years, all the while causing her excruciating sufferings. In 1747, there was committed to the care of the new society a tottering, almost completely ruined building, the General Hospital of Ville Marie. In such a deplorable condition was it that over a thousand window-panes were miss-

ing. Into this dilapidated structure, moved the little family of Mother d'Youville now numbering six. This they renovated and transformed. Wards were prepared for all classes of sufferers—orphans, incurables, the aged, epileptics, wounded and disabled soldiers, the insane. Thus was fulfilled the prediction made years before by Father du Lescoat to Mother d'Youville: "Be of good courage, my daughter. God calls you to a great work and you will restore a house that is in its decline."

But Father Normant had spoken too—about the Cross. The humble family of Mother d'Youville had been doing its splendid work for about three years and had been achieving considerable success. Then it was that a new storm broke out. Objections came from civil and ecclesiastical authorities. No new congregation of women was wanted. Besides, the Hospital in Quebec was very much in need. Thus was proclaimed an ordinance dated October 15, 1750. The General Hospital of Ville Marie was to be closed. The property and revenues of the institution were to be turned over to the Hospital of Quebec. The daughters of the Cross had already years before sacrificed everything they had and were on the altar of love and surrendered their wills. Patiently and humbly they submitted to this new and severe trial.

But God watched over His devoted daughters who had such unbounded confidence in His Providential care. The Society of St. Sulpice championed their cause. In 1753, King Louis XV of France himself confirmed Mother d'Youville and her companions in the administration of the General Hospital. Two years later, June 15, 1755, the bishop of Quebec canonically approved the new sisterhood. On August 25 of that year, the feast of Father Normant, the Grey Nuns appeared in the parish church for the first time in their new religious habit. The solemn approval of the Holy Father came in 1780, nine years after Mother d'Youville's death.

Mother d'Youville and her Grey Nuns were poor. The Hospital was poor. The number of unfortunate sufferers was quite large. There were at the institution almost constantly about 170 persons to be fed and clothed. To obtain means, the Sisters engaged in needlework, in gardening, in lime-burning, in the growing of tobacco—in fine anything and everything that might help to provide an income. The work went on. God continued to smile upon and to bless the new foundation bearing as it did the mark of the Cross, unmistakable token of God's love. To Christ's Immaculate Mother were entrusted the keys of the institution. St. Joseph was to provide for the temporal wants. The Mother and the family day after day drew strength and consolation from the Heart of Jesus to whom they consecrated their labors, all their sacrifices. From that same "Burning Furnace of Charity" they drew the love that they lavished upon their beloved charges.

Heroism Exemplified

Then suddenly, on May 18, 1765, came one more staggering blow. Sparks from a nearby burning building were carried to the cedar roof of

the Hospital and in a few minutes the entire building was in flames. But never did Mother d'Youville rise to greater heights of heroism than she did on this occasion. "Dear Sisters," she said, "We shall kneel and recite the Te Deum to thank God for the grace He has just given us." The Sisters and their charges found shelter in the Hotel Dieu. Plans were immediately made to build a new General Hospital which was completed in 1767.

It is impossible in this brief outline to do justice to all the works of Mother d'Youville. We can only mention a few. In 1750 she opened up a house of refuge for fallen women. In 1754, she began to take care of children abandoned by their kindred. Thus she was the first in the history of our nation to undertake this meritorious work without assistance from private or public funds. Since this time, her organization has sheltered over fifty thousand abandoned waifs. The Foundlings' Home in Montreal, staffed by six resident doctors, 75 Grey Nuns, 80 graduate nurses and numerous student nurses, contains about seven hundred cradles constantly occupied. In 1763, Mother d'Youville began the work of fostering vocations for the priesthood. Since that time 200 students for the priesthood have been cared for by the Grey Nuns. The foundress of the Grey Nuns was the first in Ville Marie and one of the first in Canada to foster devotion to the Sacred Heart of Jesus. A confraternity of the Sacred Heart was established in 1749 at the Hospital. In 1755, she and her Sisters at the risk of their lives took care of the sick Indians as an epidemic of small-pox swept over the community. She found time to gather together laborers and the poor to impart to them religious instruction.

Daughters Loyal and True

Although the illustrious daughter of New France, the first mother of the Grey Nuns, has been dead for several score years, she lives. She lives in everyone of the members of the grey-clad legion of mercy scattered as they may be over the far-flung fields of activity. In the eye of the Grey Nun, Mother d'Youville is not only a mother to be loved and revered, a "Mother to be admired above measure, and worthy to be remembered by good men" (II Mach., 7, 20), but she is also an inspiration, a model to be faithfully copied.

Mother d'Youville built better than she possibly could have known. The time may come when our democratic institutions are swept away, when our cities are destroyed, when our civilization is shaken to its foundations, but there is the strongest reason to believe that no matter what disasters may come, what upheavals may take place, Mother d'Youville's great family will live on. This is because of the spirit of sisterly affection which joins all the members of the Grey Nuns' family together, their love for their Venerable Mother, their attachment to the cradle of their organization, the Motherhouse at Montreal wherein are enshrined the mortal remains of the beloved foundress. Grey Nuns love to gather together all their prayers,

all their sacrifices, all their acts of love, all their mortifications and to present this rich spiritual harvest to the Lord of the harvest with an entreaty that the day may soon come when their Mother may be crowned with the title of "Blessed." •

Separate and independent communities of the Grey Nuns are found at St. Hyacinthe, Ottawa, Quebec, Nicolet, Pembroke, Philadelphia and Montreal. They in turn have establishments far and wide. But through the vast family, no matter how far separated the different houses may be, there flows as through the veins of a human body, the life-giving stream of supernatural love invariably returning to the heart of the body — the Motherhouse of Montreal. United the daughters of Mother d'Youville are by virtue of their religious vows, by virtue of the Cross they wear and their constant endeavor to put into practice the lessons of the Cross, by virtue of their faithful and unwavering carrying out of this solemn injunction of what is regarded as the Venerable foundress's last will and testament: "Be so united that you will seem to have but one heart and one soul."

The way of the Cross to the Grey Nun is the pathway that leads to paradise. If the Mother was a soldier of the Cross, the daughters have been soldiers of the Cross also. Grey Nuns consider it an honor and a privilege, through their privations and sacrifices, to imitate the Mother in her patient resignation to tribulations and trials. They feel that only by lovingly embracing the Cross can they be true children of Mother d'Youville.

A Legion of Mercy

The Mother had said: "The Sisters will be ready to undertake all manner of good works which may be placed before them by Divine Providence and approved by superiors." Faithful have the daughters been to their trust. Thus they may be found mending clothes for the poor, instructing the ignorant, visiting the sick in their homes or watching over the bed of suffering in hospitals, feeding the hungry—always and everywhere, like good Samaritans pouring the oil of love and good works into the gaping wounds of suffering humanity. Their achievements in the field of nursing and nursing education constitute one of the brightest chapters in the history of a glorious profession. It is quite generally known that Grey Nuns' Hospitals rank among the very finest in the land. But it is not so well known that whenever and wherever means will allow, out-patient departments are connected with Grey Nuns' Hospitals. Thus free medical care has been given to thousands of poverty-stricken who would otherwise most likely have been neglected. It seems that there is but one thing that causes the Grey Nuns grave concern—the powerlessness to do more than they are doing. All they can do is to give everything that they have and are for the sake of a cause. Love and devotedness alone will not provide medicine and food and clothing. And the means of the Grey Nuns are limited.

In "The Great Lone Land"

The time came when the valor of the Grey Nuns was to receive a supreme test. The test came in 1843—the feast of the Exaltation of the Holy Cross, a feast kept with special solemnity by the Grey Nuns. The first Bishop of the Canadian West, the valiant Bishop Provencher, appeared at the Motherhouse of the Grey Nuns and asked them to take upon themselves a most difficult task. But the Sisters of Charity remembered. They remembered that their beloved foundress was the niece on her mother's side of the illustrious explorer and discoverer of the Red River—Pierre de Varennes de la Verendrye. Among them there was a tradition that Mother d'Youville used to send to the Indians of the Canadian West clothes made by her own hands.

The Grey Nuns answered the call and in 1844 they started their wonderful work in the West. At the risk of their lives, enduring indescribable hardships and privations, they continued their march westward and northward, founding institution after institution until in 1867 they are found at Fort Providence. The thrilling, moving, soul stirring narrative is beautifully told in the book to which we have already referred, "*Les Soeurs Grises dans l'Extreme Nord*" of which there has also been published an English translation, "The Grey Nuns in the Far North." The story of Grey Nuns establishments at Fort Providence, Fort Simpson, Fort Smith, St. Albert, Fort Resolution, Ile a la Crosse, Aklavik and others is a story of a glorious triumph of the Cross achieved through the heroic efforts of gallant pioneers of the Gospel, missionary Brothers and Fathers aided by their loyal helpers, the courageous Sisters of Charity.

The advent of the Grey Nun, the "chosen daughter of the Great Spirit," in the desolate regions of the Far North completely revolutionized the manner of thinking of the Red Men especially in regard to women and children. The bronze-faced Indian brave, simple child of nature that he was, could see nothing wrong in treating women in the crudest of fashions. Among the Indian tribes amongst which the Grey Nun established herself, it had been nothing unusual to snuff out the lives of poor defenseless Indian girls. But the Sister of Charity by her exemplary conduct won the heart of the Indian. By her example and by her teaching she infused into his mind ideals the like of which he had never before heard. The wholesale massacre of Indian children was stopped. The Grey Nun took to her bosom the innocent little Indian tots, sheltered them, clothed them, nursed them, taught them loyalty to their God, their country and their King. The braves who could no longer go to the hunting grounds were taken into the humble dwellings of the Grey Nun there to have lavished upon them all the tenderness that proceeds from a kind and loving heart. Year after year she was compelled to subsist on the coarsest of foods, to face conditions so appalling as to cause even the boldest adventurer to shudder. Again and again, she ate what was left after her charges had eaten, thus often being forced to go supperless to bed. The

bitter cold would freeze up everything—except the devotedness and the cheerfulness of the Grey Nun. At one time, so a reliable historian tells us, her habit was made of canvas. Yet she remained at her post. Thus was begun a new and brighter chapter in the history of the Indian tribes of the Far North.

The story is far from complete. The daughters of Mother d'Youville are constantly widening the field of their activities. In 1925, the Grey Nuns of Montreal established a hospital and school at Aklavik on the shores of the Arctic Ocean, 4,127 miles from the motherhouse. In 1929, Grey Nuns of Pembroke followed the Canadian heralds of the Gospel to Lishui, China, there to found a convent and dispensary. At the dispensary an average number of 300 patients daily are treated. Wherever there is suffering, spiritual or corporal, thither the Grey Nuns are willing to go.

Sisters of Charity Indeed

It is true that the text-books of Canadian history prescribed today and prescribed in the past for study in our schools pass over all these things as not deserving of mention. But facts do show that the thousand and one deeds of heroism, chivalry and gallantry performed by members of Mother d'Youville's battalion of love, their outstanding achievements in the fields of civilization, education and the relief of human suffering merit for them a place of honor in every true story even in outline of the Canadian people. The glorious record of the Grey Nuns proves that they are in reality what they profess to be—Sisters of Charity. Our nation owes them a debt of gratitude. But we can do them no greater favor than to join them in prayer that God will continue to bless their work and bring about the beatification of their revered Mother d'Youville.

May the brilliant light in the form of a Cross that once shone from the General Hospital of Ville Marie diffuse its mellow rays still more throughout the length and breadth of our continent. May the day soon come when the whole world will resound with the praises of Canada's illustrious heroine of the Cross, when the great white Father of Christendom will solemnly proclaim the Venerable Foundress of the Grey Nuns a member of the Church Triumphant in Heaven.



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